

A Copper-plate Grant from Bandá.—By RÁJENDRALÁLA
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(With a plate.)

The Society is indebted to Mr. A. Cadell, Asst. Magistrate, Bandá, in the N. W. Provinces, for the sight of a Copper-plate found in Parganah Augási of the Bandá district. The plate measures $16\frac{1}{4}$ inches by $10\frac{1}{2}$, and is in an excellent state of preservation. (See plate VI.) It is a hammered one; very rough on the outer face, but moderately smooth on the inscribed side. Round its edges slips of metal have been very roughly and clumsily rivetted on to form a raised rim for the purpose of preventing the inscription from being easily rubbed off. At the middle of the lower edge, close by the rim, is a round hole, half an inch in diameter. It was intended for a ring which bore the seal of the donor, and perhaps also held together two plates, one of which is missing. If a second plate did once exist, it was intended only as a cover for the first and bore no inscription, for the latter contains the whole of a deed of conveyance, with a colophon giving the name of the writer and engraver of the record, and hitherto no document of the kind has been found which contains any thing after the name of the engraver. The record is inscribed longitudinally, and comprises nineteen lines, the first four of which have a break in the middle, caused by an outline figure of the goddess Rájalakshmi with two elephants standing on expanded lotuses, and pouring water on her head. The writing is of the Kuṭila type, but slender in body, and verging to the modern Nágari character. It records the grant of 'ten ploughs' of land in the village of Ramuraḍá, which is situated in the circle of Sudáli, to a Bráhmana named Gabhanta S'arman, the son of Jáṭa, the grandson of Sátti, and great-grandson of Vapana, a member of the Vájasaneyi school of the Bháradvája gotra, having the threefold Pravara of Bharadvája, Ángirasa, Várhaspatya, and an inhabitant of the village of Dhakari. The boundary of the plot is given in detail, and the date of the gift was Monday, the 5th of the waxing moon in the month of Mágha, Samvat 1190 = A. C. 1135.

The donor was Madanavarma Deva, a devout follower of S'iva. His immediate predecessor was Prithvívarma Deva, who had succeeded Kirtivarma Deva.

The first monument of this line of princes was brought to the notice of the Society by Lieutenant William Price, in 1813. It was a large inscribed stone found on a rocky hill in the vicinity of the town of Mau, about ten miles from Chhattarpur. The record was in a bad state of preservation, and the transcript and translation of it published in the 'Asiatic Researches'*

* Vol. XII, pp. 359 *et seq.*

are full of lacunæ. It comprises the history of nine princes with the names of their ministers.

The second record was found by Capt. T. S. Burt in 1838. It too was an inscribed slab, which had been detached from one of several temples at Khajráha, nine *kos* from Chhattarpur, which is on the high road from Saiyar and Hamírpur, close by the fortified town of Rájgarh, on the right bank of the Kám river, S. W. from Chhattarpur. It gives the names of six predecessors of Dhánga.*

The third was communicated to me by Major-General Cunningham, who found it at Khajráha.† It was a short record of 13 lines, but it was of value in settling the date of the dynasty on a sure footing. In commenting upon it I pointed out the relation it bore to the two preceding monuments; and the results deducible from a reading of the three inscriptions together. The conclusion I then arrived at regarding the date of Madanavarma, the last prince of the line, was, that he must have lived about the middle of the twelfth century. The exact date given by the copper-plate now under notice is Samvat 1190 = A. D. 1135. The name of the immediate predecessor of Prithivivarma, the father of Madana, in Lieutenant Price's inscription, is Sallakshnavarma; but this appears to be an *alias* or title, the real name being Kirtivarma in the copper-plate. Putting the names found in the four inscriptions together with such corrections as the several records have helped me to make, I arrive at the following genealogy. Altogether we have sixteen names. Of these, documentary evidence exists for the dates of three; the 7th king, Dhánga, being assigned by two records to Samvat 1011 and 1019 respectively; the 13th by one to Samvat 1173; and the 16th by another to 1190. For the rest we have to depend upon averages. For reasons assigned in my paper on the Khajráha inscriptions, the earlier reigns may be taken to have been long, but some of the later must have been very short. Dhánga is said to have lived 109 summers, and then to have resigned his life at the confluence of the Yamuná and the Ganges, and this led Mr. Sutherland and those who wrote after him to suppose that the prince had committed suicide. Such is, however, not the inevitable meaning of the passage. To this day the ordinary civil way of announcing a death is to say, so-and-so has surrendered his life to the holy river so-and-so or the sacred pool (*Kshetra*) so-and-so, and the inscription has probably adopted the same mode of expression.

I.	Nannuka, of the Chandrártreya race A. D.,	.....	746	771
II.	Vágyati or Vákpati, son of I,	.....	771	798
III.	Víyaya, son of II,	.....	898	823
IV.	Váhila or Ráhila, son of III,	.....	823	848

* Journal, As. Soc., VIII, p. 159.

† Ibid., XXXII, pp. 273f.

V.	S'riharsha, son of IV,.....	848	873
VI.	Yasodharma, son of V, by Kankuṭá,	873	900
VII.	Dhánga, { son of VI, by Narmadevi, Minister } { —Prabhása, }	900	962
VIII.	Gaṇḍa Deva, Minister—Prabhása,	952	988
IX.	Vidyádharma Deva, Minister—S'ivanáma, son of last,	983	1103
X.	Viyayyapála, Minister—Mahipála, son of last, ...	1103	1023
XI.	Kirtivarma Deva, Minister—Ananta,	1024	1045
XII.	Varma Deva, Minister—Yogeshvara, son of last,...	1045	1065
XIII.	Jayavarma Deva, Minister—ditto,.....	1110	1120
XIV.	Kirtivarma Deva <i>alias</i> Sallakshana, Minister— Vatsa and other sons of Ananta,.....	1120	1130
XV.	Prithvivarma Deva, ditto,.....	1120	1130
XVI.	Madanavarma Deva, Minister—Gadádharma,.....	1130	1150

The annexed translation of the record has been prepared for me by my young friend Bábu Durgaráma Basu, Pleader, High Court of Calcutta.

Translation of an inscription from Parganah Augási, Bandá.

May this be auspicious!

The dynasty of the kings of the lunar race, glorious as the moon on the forehead of the god of the universe, (Viśvesvara) gladdening the universe, prospers. In that noble and flourishing dynasty, rendered resplendent by heroes like Jayaśakti and Vijayaśakti, the king of Kálanjara, the fortunate Madanavarma Deva, the highly revered, the great king over great kings, the supreme lord, the devout worshipper of S'iva, successor of the highly revered, the great king over great kings, the supreme lord, the fortunate Prithvivarma Deva, *who was* the successor of the highly revered, the great king over great kings, the supreme lord, the fortunate Kirtivarma Deva, reigns supreme. He, having subdued his enemies by his irresistible majesty, untroubled holds the earth like a married wife, and thereby keeps his intellect unclouded, and his conscience unsullied. He commands all his relatives, Káyasthas, and other great men inhabiting the village of Rámuradá within the district of Sudáli:—"Be it known unto you that, on Monday, on the day of the full moon, in the month of Mágha, of the Samvat year eleven hundred and ninety (in figures 15th Sudi, Magh, Samvat 1190) I have, after having duly bathed in holy water, after offering oblations to the gods, having worshipped the sun and the lord of Bhaváni (S'iva) and after offering oblations to the fire, for the promotion of virtue of my parents and of myself, with water held in my hand and consecrated with kuśa grass, and having pronounced the word Svasti (let this be auspicious), bestowed, for the period of the duration of the sun and the moon, on the Bráhmana Gabhanta S'armá, son of Jáṭa, grandson of Sátti, great-grandson of Bápan, of the Vájasaneyya branch (*S'ákhá*) of the Bharadvája gotra having Bharadvája, An-

girasa and Várhaspatya for his threefold *Prabara*, an inhabitant of the village of Dhakari, making the gift descendable to his sons, grandsons and successive descendants, ten ploughs of land (in figures 10 ploughs) in the above named village, the said land requiring seven and a half *dronas* of seed for cultivation, and bounded on the east by the boundary post of the village of Ranamusra, on the south by the post of the village of Ramasaida, on the west by the tope of Madhuka trees, and on the north by the post of the village of Bijauli : the sacred lands thus bounded with fields of *jádya** and lands and water comprised therein, and with right to make all present, past, and future collections from debtors. Knowing this, you should render unto him, in compliance with my orders, shares, usufructs and all other dues. No one must make any opposition to his enjoying these lands with all duties and all *Ásavas*, sugarcanes, cotton, saffron, flax, mango, Madhuka (*mowá*) and other trees, as well as salt mines, and with all other things within the boundary, whether above or below the soil, and whether he enjoys the lands by himself cultivating them, or getting them cultivated by others, and whether he makes a gift of, or mortgages, or sells, them. This grant is irrevocable and interminable, and it should be so preserved by future sovereigns. Thus has it been said : 'This earth has been enjoyed by many kings including Sagara and others. To whomsoever belongs the earth for the time being, to him is due the fruit (of such gifts).' Written by Súdha, the clerk of the edict department, and inscribed by the well-connected Jalpana."

Transcript of an inscription from Parganah Augási, Bandá.

- १ । स्वस्ति । जयत्याक्लादयन्विश्वं विश्वेश्वरशिरोधृतः । चन्द्रान्वयनरेन्द्राणां वंश-
श्चन्द्र इवोज्ज्वलः ॥ तत्र प्रव-
- २ । र्द्धमाने विशोभिः विजयभ्राजिष्णुजयशक्तिविजयशक्त्यादिवीराविर्भावभास्वरे
परमभट्टारकमहारा-
- ३ । जाधिराजपरमेश्वरश्रीकीर्त्तिवर्मदेवपादानुध्यातपरमभट्टारकमहाराजाधि-
राजपरमेश्वरश्रीष्ट-
- ४ । श्रीवर्मदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरपरममाहेश्व-
रकालञ्जराधिप-
- ५ । तिश्रीयुत्तमदन ‡ वर्मदेवो विजयो ॥ स एष दुर्विषहतरप्रतापतापितसकल-
रिपुकुलः कुलवधूमिव वसुन्धरां निराकुलां प-

* Probably Joari, *Serghaim joar*.

† विशोवि in the original.

‡ श्रीपत्तमदन in the original. The प is obviously an incorrect writing for य and the य त should be vocalised.

- ६ । रिपालयन्नविकलविवेकनिर्मलीकृतमतिः ॥ सूडलिविषयान्तःपातिरमूरडा-
ग्रामोपगतान् कुटम्बिकायस्थमहत्तरा-
- ७ । दीन् सर्वान् समाज्ञापयति अस्तु वः संविदितं यथोपरि लिखितेऽस्मिन् ग्रामे
हलदशाङ्केपि हल १० मत्कभूमिर्यत्र, वाउमेकोर-
- ८ । दे(?) द्रोणसार्द्धसप्त यत्राघाटाः पूर्वस्यां दिशि रणमुखारामदण्डकु । दक्षि-
णस्यां दिशि कमाणैदाग्रादण्डकु । पश्चिमायां दिशि मधुक-
- ९ । वृक्षवल्मीक्रा । उत्तरे विजौलीग्रामदण्डकु एवं चतुराघाटविशुद्धा भूमिः
जडिआक्षेत्रेण सह सजलस्थला सस्थावरजङ्ग-
- १० । मा साधमर्णभूतभविष्यद्वर्तमाननिःशेषादायसहिता चास्माभिर्भैलस्वामिस-
मीपावासे नवत्यधिकशतैकोपेतस-
- ११ । हस्तमे संवत्सरे माघे मासि शुक्लपक्षे पूर्णिमायां सोमवारे अङ्कतोपि संवत्
११६० माघसुदि १५ सोमे ॥ पुण्योदकेन विधिव-
- १२ । त् स्नात्वा देवादीन् सन्तर्प्य भास्करं भवानीपतिं चाभ्यर्च्य ऊतभुजि ऊत्वा
मातापित्रोरात्मनश्च पुण्याय ङ्कारोग्रामविनिर्गताय वाज-
- १३ । सनेयशाखिने भरद्वाजगोत्राय । भरद्वाज । आङ्गिरस । वार्हस्पत्य । ष-
प्रवराय । वापनप्रपौत्राय । सान्तिपौत्राय । जाटपुत्राय ।
- १४ । गभन्तशर्मणे ब्राह्मणाय कुशलतापूतेन हस्तोदकेन स्वस्तिवाचनपूर्वं चन्द्रार्क-
समकालं पुत्रपौत्राद्यन्वयानुगामित्वेन सम-
- १५ । लं कृत्वा दत्तेति मत्वा भवद्विराज्ञाश्रवनविवेशैर्भूत्वा भागभोगादिकं सर्व-
मस्मै समुपनेतयं तदेवामुस्य भूमिं सनिर्गमप्रच-
- १६ । यां ससर्वासनेक्षुकार्पासकुसुम्भशणाम्रमधूकादिभूरुहां लवन(ण)खनिनिधा-
नामपरैरपि सीमान्तर्गतैर्वस्तुभिः सहितां
- १७ । सवाह्याभ्यन्तरालायां भुञ्जानस्य कर्षतः कर्षयतो दानाधमनविक्रयं वा कुर्वतो
न केनचित् काचिद्वाधा कर्त्तव्या उत चास्मद्वा-
- १८ । नमनाच्छेद्यमनाहार्यश्चेति भाविभिरपि भूमिपालैः पालनीयमिति ॥ उक्ताच्च ॥
बज्जभिर्वसुधा भुक्ता राजभिः सगरादिभिः ।
- १९ । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ लिखितञ्च धर्मलेखिना श्रोस्त-
त्तेन उत्कीर्णञ्च विज्ञातिकल्पनेनेति ॥